/15 cont./ With reference
123 to the techniques used, from "participant observation" to the
125 use of questionnaires, we decided to mention them whenever necessary, thus endeavoring to make clear to the reader the origin and method of collecting the data analyzed.

128 As for its structure, the essay is divided into eight
[127] chapters: the first four were written on the basis of a bibliographic investigation, while the last four represent an attempt to describe the present situation of the Terêna and to interpret the process of socio-cultural change on the basis of the formulation of the problem of their assimilation with the regional neo-Brazilian population. Obviously they constitute the most important part of the work, as an introduction to which the first four chapters were written, namely: I) "The Terêna, A Guaná Subgroup"--which aims to identify the population studied; II) "The Nature of Intertribal Interaction"--in which we attempt to analyze the type of relations between the great Guaná and Mbayá-Guaikurú groups; III) "Profile of the Traditional Culture"--which is a brief account of the pattern of the ancient Terêna-Guaná culture; IV) "History of Interethnic Relations"--a study of the waves of settlement in southern Mato Grosso on the part of our society and the consequences of that pioneering process
[127] in the modification of the regional native situation; V) "Present-day Configuration of Terêna Local Groups"--a record of the most significant episodes in the history of each local group (with the aid of the oldest informants in the community) and of whatever could be subjected to quantification, these methods being combined with bibliographic sources (chiefly SPI reports); VI) "Socio-cultural Variations among Terêna Communities"--a comparative examination of the data presented in the previous chapter, in an attempt to ascertain the emerging variables, in order to indicate the pattern of modern tribal behavior; VII) "Acculturation and Mobility"--as two facets of the assimilation process they provide the title for the most theoretical chapter in this work, in so far as it deals with a formulation of the conceptual system (used in the interpretation of a process)

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162 themselves as members of an indigenous group as long as they
619 can identify their relatives who live in aldeas, and visit them
574 at the time of the "national holidays" of the tribe. But the
128 situation of these families, along with that of those who live in the cities, will be examined in Chapter VII, when we shall study Terêna mobility as a factor of economic integration and as a function of the assimilation process.

We shall now endeavor to give an idea of each of the 12 aldeas visited, focusing on an ecological point-of-view, while--in the next chapter--we shall analyze their socio-cultural structures.

Cachoeirinha

361 Cachoeirinha is an aldea situated three and a half leagues from the city of Miranda and eight kilometers from the neo-Brazilian settlement of Duque Estrada, a small station of the
162 Noroeste do Brasil railroad. The regional census carried out by the Serviço de Proteção aos Índios in 1954, gave that aldea 834 inhabitants. (137) And if we compare the successive

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137. In a previous work we examined Cachoeirinha in greater detail, making use of demographic data gathered by us in 1957 in the field. We abstain from using them here so as not to impair the comparative analysis with the other Terêna communities, since for the latter we merely have census data up to 1954. (Cf. R. C. Oliveira, 1958 (b).

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/121/ of course the possibility of direct contact, at least as a substi-
/162 tute for participant observation, which has now become alto-
/369 gether inadequate. To make such contact possible, the
appropriate measure was to reduce the area, while taking care
[101] not to distort the reality to be studied. Thus, we focused the
investigation on the cities of Campo Grande, Aquidauana, and
Miranda, leaving aside Nioac and the small settlements (with
one or two Terêna families) as well as the fazendas--in view
of the long distances involved, of the small amount of time
available, and of other minor difficulties. Concerning Nioac,
the information we had indicated that the number of Terêna
families living there was insignificant, although slightly higher
than in Miranda, which in turn has not more than eight families,
comprising altogether 54 individuals. (190) As for the fazendas,

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190. We are considering only the Terêna who live in the city, not including the inhabitants of Passarinho and Moreira, suburban aldeas of Miranda.

we were acquainted with the situation of the Terêna living in
/120/ some of them in the município of Miranda. This, at
least, permitted us to visualize some problems, already men-
tioned in Chapter VI, when we dealt with the Terêna "colônia"
• [125] near Duque Estrada. However, just to get an idea of how wide-
ly the Terêna are distributed through southern Mato Grosso, we
made an estimate of their numbers, in one município alone--
that of Aquidauana: living in the city there are 12 families,
a total of 67 individuals (this datum is exact, for we carried
out a thorough census); adding this to the probable number of
individuals living in the farms, fazendas, and colônias, which
add up to about 315 persons or 43 families, we have a total of

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121 382 individuals organized into 55 families. (191) In order to

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191. As for the census of the city, we naturally excluded Aldeinha, whose population was already mentioned in Chapter V. The estimate of the number of Terêna living on fazendas was done on the basis of information supplied by Indians of Aldeinha, who listed the families and, with us, figured out the number of their members.

121 In order to
125 study the urbanized Terêna alone (192)--owing not so much
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192. The term urbanized refers to that part of the detribalized Terêna population that lives in cities. The same distinction emphasized in Note 189 regarding the dual meaning of the concept, as a "condition" and as a "process," must be extended to urbanization. This second meaning would permit the formulation of a research project aiming to measure the degree of variation between families or generations, according to their greater or lesser incorporation into the patterns of behavior of the city. (Cf. R. C. Oliveira, 1958(a).)

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121 to their relatively high numbers, but to their dispersion--we
125 had to rely on sociographic techniques such as the giving of
369 questionnaires and the carrying out of interviews, along previously worked out lines, aside from the use of "life histories" and "case" studies. (193)

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193. The giving of questionnaires and some of the interviews were carried out by our colleague, Dalton Moreira de Araújo, who accompanied us to the cities, Campo Grande, Aquidauana, and Miranda, during the second half of June and the first half of July, 1958, as a research assistant.

121 Once the area had been reduced, an investigation was
125 made to find out whether this urbanized population could be
369 regarded as representative of the world of the Terêna living
162 in cities. Through interviews with innumerable Terêna of Campo Grande and Aquidauana, it became evident that these cities were the centers of the largest Terêna concentration, especially the former, with its 16 families or 121 individuals. Thus, in decreasing population order, we have Campo Grande, Aquidauana, and Miranda, on a "gradient" that expresses the significance of these centers as foci of /121/ attraction. This gradient led us to dispense with Nioac and the smaller settlements along the railroad line, since it showed that there is a correlation between the size of the cities (in area and population) and the number of Terêna Indians who reside in them. This strengthened the objectivity of the data obtained through indirect means about Nioac, according to which that town had a Terêna population equivalent to that of Miranda. The conclusion we reached was that we would be working with more

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121 than 80 per cent of the urbanized Terêna population, or, in
125 absolute figures, with 242 individuals or 36 families. It must
319 be pointed out, however, that among these 242 individuals,
162 not all can be considered "pure" Terêna; these, or rather, the offspring of a Terêna father and mother, do not number more than 120 individuals; the rest are divided in the following way: interethnic mestizos (offspring of interethnic unions) 102, intertribal mestizos (offspring of intertribal unions) 5, "Purutuya" 11 (whites 5, negroes 6), Guaikuru 2, Paraguayans 1, and 1 individual of unidentified ethnic origin. But, on the other hand, it is no less legitimate to deal with all of them as belonging to a single group, since they are all part of the same network of social relations, since the 36 families registered are identified as Terêna by themselves and by their Brazilian neighbors, regardless of the fact that the "head of the house" himself may be a "Purutuya" (usually a caboclo /mestizo/, if not a Negro) or a Paraguayan.

319 A painstaking analysis of the ethnic picture in these
162 three cities shows that the relations between the urban and communal structures (both, of course, structures with an indigenous content) show asymmetrical profiles when compared among themselves in terms of cross-breeding data. While in the aldeas (taking Cachoeirinha as an example) the interethnic mestizos add up to 37.83 per cent and the intertribal mestizos to 62.16 per cent, thus presenting a higher index of intertribal mestizos, in the cities we have the reverse, if we take the total of the urbanized mestizo population: 95.32 per cent of interethnic mestizos and 4.67 per cent of intertribal mestizos, i.e., an obvious majority of interethnic mestizos. (194)

194. These percentages obviously do not indicate the number of mestizos (a) or (b) in relation to those of other ethnic origins.